423 boundary marker is usually a pile of stones, a tree, a wadi, or, a line recorded on paper by two parties and given to a third to hold in case of future differences of opinion.

342 361 [656] In the extreme southern pastoral zone, there were few permanent houses but with new government land registration laws the number is increasing. The settlement pattern in this area might be characterized as a scattered homestead type, "homesteads" being defined as tents or houses whose location is permanent. Tents are seldom, if ever, moved these days even [657] during a heavy rainy season. This is because barley production has increased, and, mainly because government aid programs supply fodder for the sheep. Bedouin shepherds in the pasture area change dwelling places, but only to move their tents from their winter protective hiding places out into the open for the springtime, or to move from their tent into the stone house for the cold, rainy winter. In either case, no real change in location is involved.

342 The tent is called bait al-'Arab ("house of the Arabs"). There are two types: the bait al-saif ("summer house"), and the bait al-rabi'a ("spring house"). The summer tent, made of "gunny" and flour sacks sewn together, is for protection from the sun. The spring tent is the real Bedouin tent. It is [286] [237] woven from the wool of the sheep and camel hair, and is used during the winter. Most Bedouin now say that they cannot afford [435] the 125 Egyptian pounds (1 pound = $2.80) which the bait al-rabi'a costs to make or buy.

236 Wool is also very important to the economy of Awlad Ali. Lamb's
286 wool is either sold or spun and woven into rugs. Goat's wool is spun and woven to provide the cover for the tents.

231 Sheep and goats are rarely slaughtered for meat except on special
[262] occasions. Most male and many female lambs and kids are sold in the
[432] market and the money is used to buy the necessary supply of food (like
[438] tea, sugar, salt, etc.), clothes, and other household items. Most of
438 these items are obtained from the shops in the settled communities in
439 the area, although some of the major items can be obtained only from
443 large urban centers like Alexandria.

231 The other domesticated animals that Awlad Ali keep are the donkey
492 for transport and riding, a few camels for heavy transport and also for
[236] wool, very few horses for riding on special occasions (they are con-
[554] sidered as a status symbol for those who own them), and the dog to guard the camp and to protect the herds from wolves and other predators.

235 Poultry are usually kept for meat and eggs which are sometimes sold by
432 the women in the nearby markets.

233 The main occupation in the area is stock raising. Grazing lands
137 extend generally south of the cultivated land in the northern strip.
[132] The growth of pasture plants is affected by the amount of rainfall in a particular year. Low rainfall causes acute shortages of pasture and herbage, and leads to the death of animals by both starvation and thirst. Pasture plants comprise a wide variety of bushes, scrub, and many other species of grasses, most of which have a very short life span. These plants normally persist from December to May; then the land is turned into arid, hard desert with only a few dispersed patches of dry grass.

Cases

829 is to constitute a viable economic unit; and if it is to expand, the number
594 of males must be increased disproportionately compared with females. Since
562 the structure of this "ideal family" (which in the sentiments of the Bedouin
858 is the only family) is based on the division of labour, some details of the tasks and their allocation among members of a family are included to estimate the importance of this notional "ideal family."

The Division of Labour, by Sex

462 The tasks women perform are almost entirely associated with the tent.
•286 They make the tent top, and the gaily coloured carpets which cover the sandy ground in the men's quarters. They also weave the material for making sacks, and nose bags for horses and camels. Throughout the year a piece of weaving is always on the loom waiting, and while any women of the tent may take a turn at weaving, the mother decides what is to be made,
462 its pattern and colours and in general directs operations. Women also pitch
342 the tent when the camp is moved; they do so unaided by the men. It is a task which requires considerable strength and only grown girls and mature women can assist in this; younger girls scour the vicinity in search of stones to hold the sides of the tent on the ground after it has been erected.
[356] As soon as pitching is complete, the floor of the tent is brushed clean before carpets are spread and the few articles of personal belongings placed in their proper position.

462 Next, brushwood must be fetched in large quantities for fires. Apart
313 from cooking needs and winter warmth, the fire of each tent is in constant use for preparing the sickly sweet tea, almost the consistency of syrup, which is drunk several times a day regularly and which is made again for even the casual visitor. The task of fetching brushwood is performed daily,
[412] and each load takes a few hours of a woman's time to gather and bring back to the tent. Bushes are uprooted with the aid of a long-handled adze and piled together, to be carried on her back for the homeward journey. The load is cumbersome and heavy; only girls in their late teens and mature women can cope with it.

462 All cooking is done by the women. Most meals consist of cereal dishes of
252 various sorts, so that grinding, using heavy millstones, is a perpetual ac-
412 tivity to satisfy the demands for large quantities of flour. Millstones are bought in the villages. In most small camps there only one or two sets, so they are passed round from one woman to another. The stones are very heavy but when they are carried from tent to tent men offer no assistance.

462 Each tent also requires large quantities of water for human consumption.
312 If the camp is located near a well, water is drawn in small quantities, frequently. Young girls and boys take a donkey to the well, fill a couple of
[492] jerry cans with water, wait for an older sister to load them on the donkey and then drive the beast back to camp. After a fall of rain, while puddles of water remain on the ground, mature women make haste to gather the